

# Examples

howe mortall synne maketh  
the synners inobedientes  
to haue many paynes and  
doloures within the  
fyre of hell.

And fyrst Example of a fa-  
ther of an howsholde the  
whiche sawe two pon-  
des and the tourmen-  
tes of hell.



# The Exampler vpon the paynes of hell.

✠✠✠



**M**an fynde by wyss-  
tynge this that whiche folow-  
eth how þe discyple reciteth in  
the Boke of his promptuare  
✠✠✠✠✠✠✠ (sayth) þe father of a house  
holde yelde his soule to god / & at his houshol-  
de watched hym and kept his body by nyght  
by the dyuine mercy he reuyred & yode vnto  
the churche to yelde thankes vnto god. And  
all that he had he gau: to the churche and to  
the poores. Afterwarde he yode vnto an her-  
mytage and by a water made his dwellynge  
and entred within the sayde water and lette  
his clothes to be yse and frosen nere to his  
flesche. And after that he entred into a bay-  
ne ryght hote and susteyned suche payne tyll  
vnto the deth. And whan he was reuened to  
endure suche payne he sayde. Yf ye had seene  
that that I haue seene ye shoulde do with me  
that I doo / or more greater thyng. And he  
recounted terribble thynges of the paynes of  
hell in sayenge that whan his soule departed  
fro his body an Angell led hym into a dai-  
ley



the paynee of Hell.

sey of infynite greatnes. In the whiche there  
were two ponde / the one was ful of wormes  
and of flambee of fyre eygrelve by nnyngs  
and hote. And the other ponde was froshen /  
there was terrible coldnes of snow & of haille  
And these two ponde were ful of Foules  
terryble tourmented / the whiche whan they  
myght nor oir sustayne the grete cruelte  
of the fyre they passed in to the colde . And  
they that myght not sustayne the coldenes  
passed in to þe hote. &c. Afterwarde the Angel  
led hym by darkenes ryght thicke and there  
sawe bytell flambee and syrell heps and as  
semblementes of fyre the which proceded fro  
the furneyes of hell & mounted as hye as spar  
kles of fyre & men of fyre thorowe them pro  
ceded / & there felte stynke intollerable / and  
there harde wepynges / waypynges / and howl  
ynges incomprable and sawe the deuyls  
ryght terrybles that helde hookes of fyre the  
whiche coneyted to catche thee Father of the  
housholde to cast hym in the furneyes / But the  
Angel defende that they shulde not touche  
hym. For the Judge had comaunded that he  
shulde retorne in to his body for to do penan  
ce. And there he dyd suche penance that he  
passed


### The Exampylar of Dyon

passed mannes reason. After he dyed Ioyous  
lyc. &c. To the purpose of this example that  
speketh of the fyre ponde saynt Iohn sayth.  
Qui non est inuentus in libro vite scriptus  
missus est in stagnum ignis ardentis & sul-  
phuris. He the whiche is not founde wyten in  
the Booke of lyfe whan he is deed is sent in to  
a ponde of fyre bynnyng & of sulphur. This  
pōe here wherof speketh saynt Iohn is not  
of colde water or boylunge wherin the synners  
be psonged/drowned/ or boyled as false mo-  
ney make re / but it is by sympletyude as a pō  
de or a caldron of fyre & of sulphur molton  
bynnyng and boylunge wherin the damp-  
ned be sent there to be psonged / smored / bren-  
ed and boyled the which is the seconde deth that  
commeth after the deth corporall wherof spe-  
keth saynt Gregory in his moralles. Fit mis-  
erie mors sine morte / finis sine fine / defectus  
sine defectu. &c.


Exampyl of a Father and his Sonne the  
whiche were scene in hell in tourment of fyre  
bynnyng boylunge as doth the peason in  
a pot on the fyre. Quere. lxxiii. Also saynt  
Iohan sayeth in the appocalypse that the hos-  
tycides / fornycatours / enuynmours / ydol  
latres



### the paynce of Hell.

latres/and all synners shall be sent into a ponde  
 de brynnyng of fyre and sulphure the whiche  
 is the secōde deth. *Mat. appoca. xxi. Pars illo  
 rum erit in stagno ardenti igne & sulphure  
 quod est mors secunda.* Onto the purpose of  
 the secōde ponde the whiche was frozen and  
 that the dampned passed fro the ponde of the  
 fire into þe of the cold. It is writē *Job. xliiit  
 Ad calorem nimium transferet ab aquis nivis*  
 And from the great cruelte of coldz and of  
 tormentes that the dampned haue god saietē  
 in the gospelles that they shall wepe & gryn  
 de theyr teeth of greate payne that they shall  
 endure. *Mat. viii. xxi. Ibi erit fletus  
 et stridor dentium.* 

### Another Example howe a ryche man was put in a Chayre of Fyre.

**T**HE disciple recyteth howe a deuou  
 te man sawe by Bicyon a ryche man  
 lede in to hell that had be moche ho  
 noured in this worlde and exceded in worldly  
 glory/in glotony/slecherie/in songes/and in  
 dyue resolares. And the prynce of the deuyll  
 A.ii. 

**The Exemplarye Spone /**  
 Ice rose vp from his chayre / came before hym  
 and made hym to sytte in a chayre all of fyre  
 and sayde vnto hym *Syt thou* here for the  
 honout that thou hast had i the worlde. And  
 was constryned to drynke of lycoure ryght  
 bitter / stynkyng and foule. And they saide  
 to hym that it was for that he had dydken in  
 the world the drynke full of swetenesses and  
 two deuylls were there with trompettes the  
 which blew in his eares that the flambes of  
 fyre yode out by þe eyes / nose / thrylles / mouth  
 and eares. And it was sayde vnto hym that  
 it was for the bayne and songes that he had  
 faide in the worlde And they put serpentes  
 about his necke and vnto his arme / & sayde  
 vnto hym that it was for þe embracemētes of  
 womē & he had had in luyng lecherously. &c.

**Another Example of a woman that sawe  
 the paynes of her husbāde and of  
 other dampned.**




He discyple recyteth i his sermons  
 this the whiche foloweth the whiche  
 is also wyrtē in other Bookes  
 and sayeth that a knyght ryght  
 puyssaunt



## the paynes of Hell.

payssaunt was abandoned in torneymen<sup>t</sup> &  
 the whiche lyued miserably / and myscheuou  
 ly dyed. His wyfe the whiche abode wyd we  
 was ryght deuoute and holy. The whiche re  
 compted vnto her brother Albert mayster of  
 the ordie of the prechours that after the det<sup>h</sup>  
 of her sayde husbände she was tauysshed in  
 spyryte and sawe by the soule of her said hus  
 bande great multitude of deuylles assēbled.  
 And the one of them the whiche appered to be  
 mayster cōmaunded vnto his companions  
 and felawes that they shulde put a payre of  
 hosen on his fete of the whiche the pryckes or  
 therwysse called dartes perced hym from the  
 plante of the fete t<sup>ill</sup> vnto the brayne. After  
 warde he made hym to be clothed in a haub  
 bergyon wherof the prickyn<sup>g</sup>es perced al his  
 bodye on all partes before and behynde. Af  
 terwarde he made to putte on his heed a hel  
 me of the whiche the pryckes in descendynge  
 perced hym tyll vnto the plante of the fo  
 te. Afterwarde he made to put vpon his shoul  
 der a shelde otherwysse called a mark<sup>e</sup> or tokē  
 the whiche was so heuy that all his mem  
 bers were fruss<sup>h</sup>ed. After that the Prince of the  
 deuyles had made al these thynges to be do<sup>ne</sup>

**The Exemplary Spor**  
to the sayde cursed soule he sayde agayne Vnto  
to the saide deuyll. The custome of this mā  
was that after his toirnementes that he vsed  
Baynes / & after his baine that he was layde  
in his bed and by hym a tendre mayden the  
whiche he embraced and with her medled / ap-  
prope hym semblable thynges. And with-  
out taryenge the sayde soule was moche tor-  
mented bayned in a bayne of fyre / and after  
warde layde in a bed of fyre bynnyng and  
fast by hym a tode of the grates of the bed  
the whiche was so horryble & had so terribble  
eyen that of the embracyng and of the tou-  
chyng & of the byssyng that the sayde tode  
made and of the horryble lokes he was more  
brente and tourmented than he ne had be-  
fore of the sayde armoures / of the bayne / and  
of the bed. Alas what paynes haue those the  
whiche in suche wyse ben tourmented. That  
blyssed won an that sawe by the dyspensacy-  
on of God the thynges before sayde Vnto the  
Soule of her sayde huskande was so moche  
tourmented that meruayle it was all the  
dayes of her lyfe of the recordacyon of  
the byspon before referred of her husbans  
Dr. 

**Another**



the paynes of Hell.

**A**nother Example howe a seruaunt  
sawe his mayster the which  
was ledde in to  
paynes.

**W**hen synde by wrytyng this the whiche  
he foloweth howe the dysciple re-  
crteth in his promptuary and saith  
that there was a noble man oppressour and  
pers:cutoure of poore people and lound the  
worlde. The which as he rested hym i his bed  
his seruaunt the which lay before his chambre  
was rauysshed by Dycion before the thron-  
ne of god. And there sawe his sayde mayster  
that was accused of all the thynges that hee  
had done / and for thym sentence of dampna-  
cyon was gyven and was ledde of deuylles  
before Lucyfer with great daunsynge. Vnto  
whom Lucyfer sayd Approche Vnto me my  
n: owne faythfull seruaunte that I may kysse  
hym. And whan he was before hym Lucyfer  
sayde peas be not with the in eternytz. Agay-  
ne Lucyfer sayde . He hadde of custome  
to bathe hym / ledz hym to the Bayne. Than  
was he bayned of a Bayne infernall and mo-  
che toimented with the nailes of the deuyls


Bi.

and

The Examp<sup>lar</sup>ie vpon/  
and some kept fyre vpon hym. After he was  
layde in a bedde infernall. And Lucyfer co-  
maunded that after the baine men shoulde giue  
hym to drynke i the chalyce of the yre of god.  
And he was constrained to drynke of fyre &  
salphre molton to gyders. And as he cryed it  
suffysed Lucyfer sayde. He had of custome to  
here symphonies. So there arose v. ii. sym-  
phoniatours the whiche were two deuylles  
with Instrumētes full of fyre the which blew  
agaynst hym in such maner that from his  
eyen and his mouth & fro his nose the flams  
bes of fyre poded out. After Lucyfer made  
hym to be brought and sayde to hym. Thou  
hast songe of songes singe me one & he saide.  
What shall I synge / but that cursed bee the  
day that I was borne. And Lucyfer sayde  
vnto hym Syng a better songe. And he an-  
swered. What shal I synge / but cursed be the  
father that begate me. And Lucyfer sayd vnto  
hym / synge yet a better. And the accursed  
sayde / but that cursed be that god the whiche  
hath suffred that I was borne vpon the earth  
vnto this purpose sayeth the psalmyst. Non  
mortui laudabūt te dñe: neq; oēs qui descen-  
dant in infernum. And Lucyfer sayde / here



the paynce of Hell.

in the sence that I wolde haue / sede hym In  
to the place that he fathe deserved. And he  
was caste in to a pytte of fyre. Than the de-  
uylles made so great daūsynge that it semed  
that all shulde fall. And at the sayde daūsyn-  
ge the struunt of the sayd man awoke. The  
whiche ranne vnto the chambze of his sayde  
mayster and founde hym deed. Than he tols  
de the sayde Dylson. cc. 

**A**nother Exampyle of a scoler of Pa-  
rys the whiche appered vnto his  
mayster after his death in  
great tormentes.

**I**t is wyrtten in þe legende of the deed  
that one of þe maysters of Parys na-  
med Scilo prayed ryght greatly his  
scoler that yf he dyed that he wolde appere  
vnto hym after his death for to denounce In  
to hym of his estate yf it pleased vnto God.  
And one tyme after he appered the whiche  
was clothed with a cloke of parchemente all  
wyrtten withoutforth of sophymes / and with in  
ensombed with fyre / and the sayde mayster  
demanded hym what he was. He answered

B. ii.

**I**

### The Exampylare Boon/

I am he the whiche hath promysed to come  
agayne vnto the & he was apled of his estate  
he saide. This cloke weyeth more on me than  
a great towre / the whiche is gyuen me to be  
re for the Daynglorie that I toke in the ar  
gumentes / of sophystre / that is to saye fall  
lacyons. And the flambe of fyre the whiche  
bynneth me is gyuen for the furres despy  
ousses that I wore. And as the saide mayster  
sayde that suche payne was lyghte to bere.  
The deade bodye sayde vnto hym that he  
shulde stretche oute his hande and that he  
shulde feele the lightnes of his payne. And  
whan he hadde stretched oute his hande the  
sayde deade bodye lette fall a droppe of his  
swete the whiche perced the sayde hande mo  
re sooner than shulde do an atowe / and say  
de vnto hym. I can all suke. And the sayde  
mayster felte so horryble tourmente that he  
was so ferde that hee left the worlde and en  
tered in to relygyon. In lyke wyse a telleth  
the chaunter of parye. &c.

**A**nother Exampyle of the Soule  
dampned that wept the tyme  
that he had loste.




## the paynes of Hell.



It is wyten in the booke of daniel that as a hely man was in oraison he herd by the wyl of god a voyce horryble wepyng. He demaunded who it was that in suche wyse wepte. Answere was made the whiche sayde. I am a soule dampned. And he demaunded wherfore wepest thou so bytterly. He answered and sayde that one of the thynges wherfore he and all the dampned sore the moost for is that that they haue losse and consumed the tyme of grace vnprowytablye in synnyng; wherfore in an houre by repentaunce they myght haue gotten grace & escaped the tormentes wherin they be and shall be eternally. By this example these synners shulde vnderstande & it is the most great good dede that may be in them as to be in the estate of grace well confessed / & repentaunce of theyr synnee. Also by that that this soule wept in hell is vnto the purpose of that that the Euangylles saye that the dampned wepe in Hell. Vnde. Mathet. viii. Et luce. xiiii. *Abi erit fletus et stridor dentium.* Vnto this purpose tongdalus the whiche sawe the tormentes of hell & afterwarde was brought agayne tolde

B.iii.

that

**The Exemplaire Upon**  
that he sawe in hell a torment of an yzve pond  
where the soules the whiche therein were  
tormented cryed so horryble that they were  
herde vnto heuen. And after where the sayd  
tongdalue spake of the pytte of hell he herde  
great cries & howlynges of soules and thou  
dre so horryble that no man ne myghte thyn  
ke no tongue declare the horryble crye and  
the noyse the whiche was in the sayde  
tormente. &c. 

**Another Example of thowmen the**  
**whiche were in paynes whan S.**  
**Taurayn creysed**  
**them.**



**D**is wryten in the legende of  
saynt Taurayn that eydyn  
ges were broughte vnto a  
ryght honorable man that his  
sone and his squyer were  
deed. And for to abrydge the  
matter saynte Taurayne creysed the sayde  
sone. The which yode incontynent on knees  
before saynte Taurayne and requyred hym  
to be baptyzed. And after he was baptyzed  
sayde



the paynes of Hell.

sayde vnto his father. Halas Father thou knowest what myserable lyfe we lede & what paynes those susteyne the which be sembla-  
bles vnto vs. And what gloire is vnto those the which loue & serue vnto þe god the which is to be honoured of man. Certaynly I haue sene hym to be in the company of Angells and to praye vnto god for vs. And whan the sayde sone areysed had spoken these wordes & many othet vnto his father he pade on knel-  
es before saynt Laurus and caused hym to baptize hym. And also his wyfe mother of the said reysed. And for to be shou in that day so many of great lordes as of lytell peo-  
ple a thousande & two hondred persones were baptizyd. And afterwarde at the request of the sayde sone areysed S. Laurus areysed also afterwarde the Squyer the which wy-  
nessed that he was in great paynes whan a messenger came to tell hym of the souerayne mayster that he were brought agayne & take vnto saynt Laurus. And this sayde squy-  
er areysed sayd: vnto the sayde sone. He the which hath brought me agayne hether com-  
maundeth the that thou dyspose the to retur-  
ne vnto hym. And in contynente a floure  
roze

The Exampylar Spon/  
toke hym / and after the cōmaundement dyed

Another Exampyle of iii. deade men areysed the whiche recompteth of the paynes of purgatorie and of hell / and howe they were in Judgemente before God.

**I**t is wryten in the Eppstellof the holye Bysshoppe named sitillas that by the merytes of saynt Iherome & which appered vnto saynt Eusebe the deade bodyes were areysed for to take away a great erroure the which reygned in that tyme amonge the grekes that it came in the latynes of the heretikes that sayde that the yll persons ne shulde haue of tormentes in hell tyll vnto the daye of Judgement that the bodye & the soule shuld be remyt togythers. The thre deed bodyes were areysed lyued. xx. dayes / the which were demaunded why they wepte so sore. And one of them sayde vnto hym that askede it. yf thou knew the paines the which before yester daye I endured thou shuldest haue euermore cause to wepe. And he was requyred to tell what



### the paynes of Hell.

What paynes he had endured & suffered with  
 in hell. He sayde that the dampned and those  
 in purgatorie haue so great paynes that yf  
 a prison shulde endure in this worlde al the  
 paynes/tormentes/ and afflictions that a  
 man may thynke/that he shulde be but con  
 solacion to endure all that/in regarde of the  
 leest payne of purgatorie/or of hell. Also he  
 sayde. yf anye punyng had felte the expery  
 ce of the dolour the whiche is in hell or in pur  
 gatorie/that he shulde loue better to endure  
 tyll vnto the ende of the worlde without any  
 remedy togythers all the paynes and tounen  
 tes that all the men and women hath endu  
 red one after another syth Adam vnto now/  
 than to be tormented one day in the leest pay  
 ne that is in hell or in purgatorie. And there  
 fore yf ye aske me what the cause is wherfore  
 I wepe. It is for that that I knowlege me  
 to haue sinned agaynst god/ & that iustely  
 he punyssheth the synners wherfore I wepe to  
 haue deserued suche punycyon. Afterwarde  
 he was asked wherin dyffereth the paynes &  
 tormentes of purgatorie/ & those of hell. He  
 answered that theyre dyffer as vnto the  
 qualyte and quantyte of paynes they be of

The Examplyre Dpon/  
one selfe greatnes/ But they dyffre in as mo  
che as y paynes of hell haue none ende. And  
also the dampned shall haue augmentacion  
of tormentes in Iudgemente whan they shal  
there be tormented in body and soule. And  
the paynes of purgatory shall haue an ende.  
For whan the penaunce is accomplisshyd/  
those of purgatorye ben deliuered. Also he  
was asked yf those the which ben in purgas  
torye and in hell haue egall tormentes or dy  
uers. He answered that the one haue more gre  
at tormentes and dyuers than the other after  
the quantyte and greatnes of synes that they  
haue comytted. And also the dampned albeit  
that they ben in a place of paynes/ yet feele  
they more great tormentes the one than the  
other/ after the quantyte/ & qualites of synes t  
they haue comytted. For in the personz where  
there is more of matter of synne/ & more strō  
gely the fyre hym taketh and brynneith more  
cruelly. Also he was demaunded howe he bal  
te the dede whan the soule yssued oute from t  
body. He answered/ whan myne houre of deith  
came in place where I was he founde so ma  
ny of deuylles that a man ne myghte/ nōbbe  
them for the great multytude the which were



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the paynce of Hell.

so horrible to beholde & a man ne can thynke  
ke more great paine than it is. Any man had  
leuer caste hym selfe more sooner in a fyre fia  
bynge and brynnynge than to beholde them  
with the eye / the which deuyls came vnto me  
and brought agayne vnto my mynde all the  
cursed opera: yons that I had done agayne  
god esmouynge that I ne had more of espre  
taunce of the dyuine mercy the whiche I ha  
ue greatly offended. And certes knowe ye  
that yf the mercy of god ne had ayded me I  
ne myght haue resysted vnto them. For whā  
my spyryte was destytute of all force lytell &  
lytell I me cōsented vnto theyr wordes / and  
saynt Iherome aryved more clere than the  
sonne with great multytude of Angells the  
whiche came vnto myne ayde. And the sayd  
saynt Iherome blamed them / & they depa  
ted with great howlynges and clamours. &c.  
For to abydge this matter the saide accysed  
sayde that his soule was boine before god in  
Iudgement in lyke wise as a man may shyne  
the eye / but how ne of whom he ne knew. No  
reouer he sayd al the synes that he had done /  
spoken / and thought in all his lyfe appered  
clerely vnto the Iudge and before all in lyke

### The Exampylar Spone

wyse as they had ben present / so that there ne  
abode the moost sytell thought but that it ap  
pered so it had be thought. Also he sayd that  
he was replenysshed with so great feare that  
metuayl it was. And that great multytude  
of deuylles were there present the whiche a pe  
nisse the ylls that we haue done in declaryn  
ge the place / the maner and the tyme and the  
ylls that men spoke agaynst Be / we ne may  
agayne say the in no maner. For the Judge  
knoweth and seeth all. Also the Justes and  
presentes it sene and knowe. Alas what shal  
I saye / we ne abyde more than the sentence  
to be brought forth agayne Be. For all the  
presentes crye vnto the Judge that we ben  
dygne of tormentes. And almooste no good  
dede appered wherin we hadesperaunce to ha  
ue the mercy of god. And whā he ne resysted  
more as to brynge forth the sentence the whi  
che is iustly gyuen agayne the sinners that  
blyssed saynt Thome was present. Also we  
re present saynt Johan Baptyste / saynt Pe  
ter / and great multitude of Aungels the whi  
che requyred of the Judge þat our sentence were  
yet dyfferied a syll of tyme for the reuerē  
ce and deuoyon that we had made vnto the  
sayd



the paynes of Hell.

sayde saynt Iherome. And for to dystroy the  
erroure the which reigned in the worlde. And  
he was accorded vnto þe said saynt Iherome  
that that he requyred. The which ledde vs  
with hym. And shewed vs þe glory of the blys  
sed soules and the paynes of hell and of pur  
gatorie / to the ende that we myght wytnes cer  
tayne that thing that we haue sene. The whi  
che thynges be not here writen for bycause of  
shortnes. And wolde that we were put within  
the paynes of purgatorie to the ende that we  
shulde proue þe experyence of the paynes the  
whiche there ben in the whiche we were put.  
For to abydge the sayde saynt Iherome vs  
comaunded that we shulde come agayne in to  
our bodies. And þe we shulde wytnes that / þe  
we had sene / & vs promysed þe on the .xx. day  
yf we dyd dygne penaunce of þe synes þe we had  
comytted þe we shuld dye agayne with saynte  
Eusebe þe whiche shulde dye on the sayde day  
and we shuld haue glory. And so our soules  
were incontynent within the .xx. bodies. &c.

**A**nother Example howe a deuyl sayde  
that the soule of the Erle Guyllaume  
was in horryble payne.

E. iii.

**C**J

The Exemplary Spone



It is wryten in Dialogo Cesarii this the which foloweth howe the discyples troweth in his Boke and sayeth that as a knyght was at the death in his bedde al alone the deuyl appeared vnto hym dyspyll in forme and semblance of a sheepe the which had the hornes of a goate. And when he sawe hym there in such wyse he had fere and hym demaunded what art thou and what sekest thou. He answered I am a deuyl the which am come for to see the the soule. Vnto whom the sayde knyght sayde / depart thou frome me cursed thou. I haue commaunded it vnto Ihesu Christ that I haue receyued in the sacrament. And the deuyl sayde. Darest yf thou wylte do me homage I shall yelde vnto the helth and I shall enryche the above all thy parentes. And the knyght hym demaunded where ben thy treasures. He answered treasures infynite ben hyd nere vnto the court. And the said knyght asked hym / tell me where is the soule of the Erle Guyllanme that which is lately dede. He answered. It is in hel in so great pyre that yf the moste great mountayne were there it shulde



the paynes of Hell.

Shulde he consumed in lesse of tyme than to  
close the eye. And that payne there is but a  
Bayne of mylke in the regarde of the daye  
of Judgement where he shal receyue the pay  
ne. And he asked hym of another man. And  
he answered he hath be. p. p. i. yeres i paines  
but a Monke and Mynchen hath deluered  
hym by good dedes. And agayne he deman  
ded the deuy. From whence camest thou whā  
thou came to me. He answered. I and my fel  
lowes were at the death of an abbesse away  
tynge her soule. And the knyght him deman  
ded. Howe many ben ye. He answered that  
the moste great forest of the worlde hath not  
so many of leues as we were. And the knyght  
demanded him. What haue ye done. He answe  
red. Alas nothyng she was a good religyous  
& saint Michel came thither & which bete he &  
departed i lokewyse as departeth the poudre  
before the wynde/and he was apled yf he we  
re at the death of suche an abbot. He answe  
red that there is not so much of grauell in the  
see as there was yf deuyles/but we ne dyd no  
thyng/for the byllaynes Monkes the whis  
che there were & groned as hogg; ne wold let  
he to approche. And the sayde knyght saide.

Howe

The Exemplarye Spon/

Howe dare ye go vnto the death of so holy a man. And the deuyll sayde I was at the death of the sone of god; and set me on the arme of the Crosse/wherefore dare I not than go vnto the death of suche a man. &c.

Another Example howe a relygyous woide more sooner enter into a fyre than to beholde the Deuyll.



The disciple recypteth in his prop-  
tuatye and sayth that one tyme a relygyous came vnto the death the whiche cryed horribly cursed be the houre that euer I was relygyous/and after helde his peae. And within a lytell whyle afterwarde he began to laugh with a Joyous face & sayde. Maye. But blessed be the tyme that I entred into the ordre. And blyssed be the glorious Mother of Iesu Christ that I loue and agayne helde his peae. Th: freres & whiche were by him and herde these wordes wept and prayed for him. Two houres after he sayde vnto a frere the which was by him; call my brethren



the paynes of Hell.

Brethren. For god hath posted theyr prayers  
And he sayde Vnto them whan they were en-  
tred. He brethern ye were troubled of y<sup>e</sup> fyrste  
worde I syde Vnto you / but the cause of the  
worde was for that the deuyls horryble  
appered Vnto me / the whiche worde tauysshed  
my soule. And for the orde I was tauysshed  
out of my selfe and cursed the houre that I  
entred in to relygion I tell you that yf a  
great fyre were here melted with brymstone /  
and that I had to chose to put me within it  
or els to beholde agayne the deuylles in the  
forme that I haue sene them / I shulde chose  
more sooner to put me in the fyre than to be-  
holde thm / afterwarde the Quene of heuen  
and of merce came the whiche chased away  
the deuylles. And whan I se her I concei-  
ued esperauce / and for the greate Joye  
that I hadde I haue laughed and blyssed  
the houre that I entred in to relygion and  
the byrth day whan he had spoken these  
wordes he dyed dedonayely. &c.

**C** Another Exmple howe the  
Byspon of the Deuylle is  
horryble.

D.

C.

## The Exampylary Bpon!



It is wryten in some Booke  
this the whiche foloweth that  
the dyscyppe recyteth in his  
promptuary and saith that  
the abbot of saynt agathe ca  
me vnto coleyne with one of  
his Monkes and a conuerse with a woman  
demonpacle. And whan the abbot asked the  
deuyll of some thynges he ne wolde answer.  
The abbot sayde afterwarde. I coniure the  
by hym that I haue trayted in the Masse &  
thou answer me. And incontynent the De  
uyll answered vnto those thynges that men  
demaunded hym. After the abbot coniur  
red him that he shold go forth of the woman.  
The deuyll answered. And whether shall I  
go. The abbot sayde / I haue opened my  
mouth to thende that thou there entre. The  
deuyll sayde I ne maye there entre / for this  
daye the ryght hault god there entred. Than  
the abbot sayde. Lepe vpon my two fngers  
my thombe and the nexte it. The deuyll an  
swered I wyl not for thou haste this daye  
trayted the ryght hault with them. And he  
sayde vnto hym that he shulde go forth. The  
deuyll sayde the ryght haulte ne wyl it not /



### the paynte of Hell.

I shall be yet two yeres in her/and than she  
shall be deliuered. And so was it done. Then  
the Monke & the conuerse prayed the abbot  
that he wolde shewe hym selfe vnto them in  
forme naturall. And he fyrst refused it aft-  
warde he wolde it and sayde vnto the deuylle.  
I commaunde the in the Vertue of Iesu Christ  
that thou appeare vnto vs in thy natural kyn-  
de. And the deuylle sayde. And wyll ye not  
departe yf ye see me not/and the abbot sayde  
naye. Then the deuylle shewed hym selfe so  
horrible within the body of the woman that  
it was metuayle to se/his eyes sparkled as  
a furnaile embrased in fyre smokynge. W<sup>h</sup>ā  
the sayd Monke and conuerse sawe that they  
fell vnto the yearth & deade for feare/the  
abbot hadde also fallen yf he had not com-  
maunded the deuylle to take his fyrste forme.  
The whiche thynges he dyd and the deuylle  
sayde. Thou neuer commaunded me so for-  
gysse a thyng/knowe thou for certayne that  
yf thou haddest not receyued this daye the  
dyuine thynges/none of you ne hadde t<sup>o</sup> por-  
ted vnto any man that that I haue shewed/  
weneest thou that a man maye see me and lye  
w<sup>h</sup>ā naye. In the ende the Monke and the con-

The Exampylar by on/  
urte were reuyed by colde water. etc.

Another Exemple howe a man con-  
syderd yf after a hondreth thous-  
sande yeres the dampned  
shulde be deliuered  
from hell.



And the disciple reciteth in his prou-  
tuatye & sayeth that as a man  
moch seculer and dyscratyue  
thoughte one tyme vnto hym  
selfe yf after a hondred thousand  
de yeres the soules of the damp-  
ned shulde be deliuered from paynes. And  
he thoughte answered hym that naye. And  
after a hondred thousande yeres naye. And  
yf after as many of yeres as there are of drop-  
pes of water in the see. naye. And in thynkyn-  
ge such thynges he was moch troubled. And  
as he was fereful he began to vnderstande &  
to appetyue yf the soules of yf worlde accus-  
sed and in darrenes the whiche tonne in pay-  
nes eternallis for a ytell of tyme that they  
lyue in this worlde in ioyes transytoryes in  
the wyll of the fleshe. A man shulde here vnder-  
stande



the paynes of Hell.

derstande that whan the synners dye impeny-  
tentes/obstynate/and abyde in theyr synne  
and them bere with them with takynge away  
the gylte of the sayde synnes by contricion  
and penaunce he without askynge any gra-  
ce ne mercy of as moch as whan they lyue in  
this worlde and that they haue the tyme and  
and the place that to do. And for as moch as  
the soule is eternall and immortall the whiche  
he shall be sent into the fyre of hell there for  
to abyde/and that shes<sup>r</sup> all haue with h<sup>r</sup>e  
uermore synne the whiche is the matter of the  
fyre that it shal brenne. In lyke wyse þe soule  
shall euermore suffre payne & euermore shall  
brenne with the sayde fyre the whiche neuer  
shall haue mercy nor grace. &c.

**A**nother Exemple that is enioyned vnto  
to a persone to be in a good bedde  
without departynge.

**I**t is wryten in the promptuarie of  
the dysciple þe Bysshop of Mar-  
seylls sayde vnto hym selfe. Whan I  
was a loue of the worlde/and had gyuen me  
vnto worldely vanities I began to thynke  
D. li. one

### The Exemplary Dye

one time of the eternyte of the pynes of hell.  
And I sayde in my herie. Yf thou were esta-  
bled to lye the euernye in a bedde softe and  
delycatye in suche maner that thou shuldest  
not departe for any occasyon so euer it shuld  
be/with great payne shuldest thou susteyne  
that. How mayest thou than lye a brente in  
suche payne eternel/ intolerable in hell yf  
it fall that thou be thy ther sent. By this occa-  
sion I leste all and made me Monke. &c.

**A**nother Example howe a yonge man  
made hym self gyuous for to thynke yf  
his fayre membes shuld be the  
pasture and the matter  
of the fyre of hell.



It is writen in some Booke this  
the whiche foloweth howe the dys-  
ciple receyvethe in his promptua-  
rye and saveth that one tyme as  
mayster Jordayn perswaded a  
yonge man noble fayre of membes that he  
shulde entre in the ordre of preachers/ he foun-  
de hym that he was not prompte that to do.  
And he sayde Vnto hym in the ende of the  
woy



the paynes of Hell.

word's. I praye the that thou do it inconty-  
nently for the loue of god: behold thy han-  
des & the other fayre members / what damage  
shall that be yf so fayre members shall be the  
pasture of the fyre eternall. And he dyd it.  
For this thynge he entred in to the ordre and  
so contempned hymselfe for the loue of God.

### ¶ Rapina.

¶ Another Example of the punycyon of a  
knyght the which toke away the Lowe  
of a woman wydowe.



Some Maysters hathe wryten  
this the whiche foloweth howe  
the dysciple recyteth in his Bo-  
ke of sermons and sayeth that  
one tyme a knyght toke away  
the Lowe of a woman wydowe / and as she  
wept and prayed hym to restore it for to nou-  
rysh her chyldren. The knyght answered.  
Yf I toke her not another after me shulde co-  
me the whiche shulde take her. After her deeth  
by the suffraunce of god the sayde knyght  
was sene that forst many great deuyls he de-  
one

### The Exmplaye Spon

one and blacke him tormented ryght cruelly  
and hevydly/and specially one amongst  
all the other leased not to beate hym and to  
torment hym without synge wey/or with-  
oute synge hym. When the sayde knyght  
hym demaunded wherfore tormentest thou  
me more than all the other devyls the whi-  
che ben here. He answered/ys I tormented y  
not another shulde the tormente as thou say-  
dest to the good woman of h<sup>r</sup> Lowe y thou  
tokest awaye/ys thou tokest her not another  
shulde take her. &c By this Exmple it is to  
Understande that the sayd knyght was ryght  
dygne of payne and punycyon. For he dyd  
Unto the good woman that that he ne wolde  
a man shulde do hym agayne the cōnaund-  
mente of god the whiche is love thy neygh-  
boure as thy selfe/ne do Unto another no mo-  
re than thou woldest a man shulde do the.  
Unde Levetic. xix. & Ma. xxi. Et ligee pro  
pimum tuum sicut teipsum. Et Thot. ii. iii.  
Quod ab alio tibi odie fieri/Vide ne tu aliqñ  
alteri facias. Et ysa. Quod nō die pati nō  
facis quod nō die tibi fieri alteri nūqñ i-  
ras. Nō iteras alii mala ne patiaris similia. The  
sayde knyght had no wyl that a man shulde  
take



the paynes of Hell.  
take away his cove as he dyd vnto the sayde  
wydowe. And for that was he punysshed. &c.

**A**nother Example of a ravysshed in paye  
ne the whiche toke the gode of a woman  
wydowe / and dyd of great  
oppressyons vnto his  
subiectes.



He dyscypleteyth in his promp  
tuarie and sayeth that a relap  
ous of the ordre of cysterneis la  
boured vnto the deth / he sawe S.  
Benet the whiche came vnto the  
seperacyon of his soule / the whiche shewed v  
to hym many houses of the saved and of the  
tormentes of the dampned. And amonges  
other he sawe a great pryncce borne bynnyn  
ge and resydent in a chayre of fyre. And be  
fore hym there was of fayre women the whi  
che put theyr faces of fyre in his mouth / and  
he bynned tyll vnto the nombryll / and he  
was bette horryble. This sayde man had be  
a puyssaunt prynces lecherous. After & sayd  
lecherous he sawe another that the deuylles  
dyd fle / And afterwarde they cast and spryn

E. d.

cked

The Examplyre Dyon  
sted of salte Dyon hym. And Dyon a gyrdyng  
offyre brent hym and rosted. This sayd man  
had be a lord cruell the which made of great  
oppressyon3 Dnto his subiectes/and made of  
demaundes iniuste Dnto the poore. After  
warde the sayde relygyous sawe another the  
whiche rode a horse offyre and had a token of  
fyre the which otherwysen men call a bokelet/  
and bare a gode offyre. And after y<sup>e</sup> taile of y<sup>e</sup>  
gode he bare an habyte of a monk. This sayd  
man was a raupfsher the which toke the gol  
te of a woman wydowe. And whan he was  
sycke he receyued the habyte of a monk/not  
by charyte ne by wyll to abyde in the ordie  
yf he myght be hole. But by the admonycy  
on of his frendes/for that he drew the ba  
bte of a monk after hym. Afterwarde the  
sayde relygyous sawe many other people the  
which fasteyned many other paynes after the  
symyltude of the maners that they had syn  
ned in this worlde. It is that wherof the sage  
speke. Sapie. xi. Det q peccat homo: p her e  
torquentur. By the thyng that a man syn  
neth by that shall he be tormentid to thende  
that he haue euermore remours in his cons  
scyence that yll y<sup>e</sup> he endureth is gyuen Dnto  
hym



15  
The paynee of Hell.

Byn for his proper synnes. Vnde Ysaye 66.  
mont Marti. ix. Dermis eorum. s. moyses cō  
scienti non moritur & ignis nō exstinguitur.

Another Example howe a Myller was  
borne to se the tormentis of hell and  
after was brought agayne in  
to his bodye.



In fynde by wrytynge this the  
whiche foloweth howe the discy  
ple recybeth in his promptuary  
and sayeth that as a man prea  
ched of the crosse a carle Beter  
bought agayne a Dove for monye that he  
had made vnto the sepulchre of Iherusalem. And  
yode vnto the dyspensatour fraudelently/  
and gaue vnto hym for his sayde Dove an  
hondred shyllynges as he myght well gyue  
xlviij. s. without dysberytyng his chyldren  
And as this sayde carle sat at the tauerne  
he sayde vnto the other the whiche had made  
of Doves. ye folkes shal passe the see in peryll  
of your lyues and shall dyspende your sub  
staunce / I haue boughte my Dove for fyue  
pounde / saved my lyfe and dwell sure in my  
house.

The Exampylar Spoh/  
fouse. And also I shall have semblable re/  
ward as you. And in a nyght as he was in  
his bedde with his wyfe he herde in his mylle  
mouynge tempeste In lykewyse as þe wheles  
gryndynge. And he sayde Vnto his sone go se  
who is in the mylle. He yode and retourned  
anone with great feare. Of whiche the mayster  
demanded. What hast thou sene. He answer/  
ed I had so great feare at the doore of the  
mylle / þe I muste nedely come agayne. And  
he sayde yf the devyll were there yet shulde I  
go to se what it is. Thā he cast his bestymēt  
Vpon his sholders and yode Vnto the mylle/  
he was all naked but of the sayde bestymēt  
He opened the dore & looked within / and sawe  
two horses ryghte blacke / and a blacke man  
by them and saide Vnto the carle hast the lepe  
Vpon this horse the which is broughte Vnto  
the. That carle had fere on the blacke man  
sayde Vnto hym / what taryest thou / caste al  
wayne the bestymēt and come / there was on  
the bestymēt a crosse. He was dyspeyred at  
the voyce and callinge of the devyll keft al  
wayne his bestymēt and lepte Vpon the horse  
And the blacke man lepte Vpon the other hor/  
se / and they were led incontynente in dyvers  
places



the paynes of Hell:

places of paynes. In the which the accused sawe his father and his mother. And many other þe he had knowe. And he sawe a knyght namid Helye of the castell Horst the which was mounted vpon a colwe backe towards the hornes. The white Lowe ranne on the one syde and on the other and tormented horribly the sayde knyght in strykyng hym with her hornes on the backe. And the carle hym demanded wherefore he susteyned suche payne / and he answered. I haue rayssed this Lowe and taken away from a woman wydowe without mercy. And therefore she me tormenteth without mercy. Afterwarde there was shewed vnto the sayde carle a sege of fyre and it was sayde vnto hym. Thou shalt retorne euen now in to thy house. And after thre dayes thou shalt come agayne in to this place here / and thou shalt take thy refuge in this syege. After these wordes here the deuyll broughte hym agayne in to his flit. And he founde his wife and his housholde as halfe deed / vnto whom he tolde that / that he had sene. And howe it hapened. The Priest was called for to chere hym and to counsayll hym to confesse hym / and to haue contricyon.

The Exemplary Spee  
on And he answered what profyte me these  
wordes beie I ne maye repente me. For I se  
that in Daye I shulde confesse me. And I  
knowe that of necessity it is to accomplishe  
in me that the which is dysposed and the ac  
cursed dyed so without receyvinge the sacra  
mentes of the church. &c.

Another Exampyle that a knyght dyed  
and after woe brought agayne into his  
body / the which recompted of a  
brydge ryght strayte vpon a  
water by the which  
hym behoueth to  
passe



It is wyten in the Dialogue  
of saynt Gregory that a knyght  
dyed & within a lytel after came  
agayne into his body th: which  
told that he had sene a brydge  
vnder the which brydge ranne a water styll  
fynge and darke. And on the other syde of the  
brydge there was medowes smellynge sweete  
and adorned with all floures. And in those  
medowes were assembled of people clothed in  
whyt



### the paynes of Hell.

whyle the whiche were full of stink and odour of the sayde floures. And at the sayde brydge there was such probacion that whan any of the vniuersite there passed he fel in to the blacke water styngynge/and the iust passed tyll into y place delectable. And the sayde knyght sawe there without the brydge a man named peter boilde with great weighe of yron. And he demaunded wherfore he suffered suche payne. Answer was giuen that whan men gaue hym anye for to do vngodly aunce he despyed it more to do by crueltie than by obedience. Also the sayde knyght sayde that he sawe a pygrym the whiche passed vpo the brydge all ouer of also great auctorite as he had lyued in the worlde chely. And he sawe another named steuen the whiche as he passed the sayde brydge his fote stode in such wyse that he thynfell of the sayde brydge in lyt as halfe. And thā some mē ryght blacke lyfte them vp from the sayde water the whiche drew hym cownewarde by the thyres. And some men ryght faire clothed in whyle took hym by the armes and they drew hym vpwarde/as this styffe was the sayde knyght was put agayne in to his bodye. And he ne  
knewe

### The Examplyre Bpon/

Knowe which of them shulde Banquysse/Bat  
sarnte Gregorie sayeth that it is to vnder  
stande that þe ylls þe he had done stroue agay  
ne the almesdees. And by the other the whiche  
drew hym downeward appered that he  
had not payntely resysted vnto the synnes of  
the flesshe. This Exemple ought to drawe  
all persones to lyue chynely/purely/ & holyly  
to trownde þe they may passe þe saide brydge vnto  
þe place delectable without fallynge in to  
the torment before saide. And þe synners shold  
also correct the of yll & to do penailce/or they  
shall fall of the sayde brydge in to the sayde  
Water / Wherin they shall be punysshed.

¶ Another Exaple of the Byspon of Tong  
dalus the Whiche suffred many paynes in  
purgatory and sawe of the tormen  
tes of helle and after was  
brought agayne in  
to his body.

**I**n the yeres of our Lord a thousand  
xliij. There was a mā named Tong  
dalus in a Cytie of the lande of Ire  
lande. This sayde Tongdalus was noble  
of



the paynes of Hell.

of lynage/a fayre man yong of age/carteys  
of all goodnes and of great honout. He was  
great and ryght appert of the arte of chyual  
rye Also he was well spekyng/and good in  
dysportyng/a of as moch more as he trusted  
in his beaute and his force of as moche the  
risse was it vnto hym of the helth of his soule  
And yf any man sayde any thyng to hym  
for the helth of his soule he was greued with  
hym/he despyted the holy church/he ne day  
ned to beholde the poores in theyr indygence/  
Moreover he gaue that that was in his pa  
lapee for to haue & prayse of the world and  
many he had of frendes and of companions  
And it came one daye that he satte at table  
with one of his companions for to eat. And  
incontynent that he had taken of the meat he  
dyled of death sodayne and the body fell vnto  
to the earthe / In lyke wyse as it neuer had  
had soule. The seruantes ranne vnto hym/  
the meate was taken awaye/wepynge/and  
lamentacyons were made/men tange the sel  
les. The people was moche a meruayled of  
the deth the whiche had taken this noble man  
so sodaynelly. He dyled the wednesdaye about  
the houre of noone. And from that houre tylle

The Exampylar vpon/

Vnto the saterdage at noone he abode so the  
body withoute butyenge for that that in the  
lefts partye he had a lytell of bete. And on  
the saterdage at noone the soule came agayn  
vnto the body. And so by the space of an  
houre he behelde those the which were by him/  
vnto whom he made a token that he shuld haue  
the body of god. And after that he had receyued  
it he began to prayse god & to yelde  
vnto hym graces and sayd. Syr all payffait  
more great is thy mercy than all my synnes.  
And afterwarde sayde this worde the which  
is wyten in the Psalter. That is to saye. How  
many tribulacyons and ylls hast thou shewed  
vnto me/and I beynge conuerted thou  
hast quykened me. And hast brought me agayne  
from the depnesse of the earth. And incontynent  
that he had spoken those wordes he departed/  
and gaue vnto the poores that he had/and promysed  
aboue all thynges to loue the lyfe that he had  
before ledde/and all that he had sene and suffered  
he recompted it vnto god and sayde. Whan my soule  
ysued out of my body she knewe and sawe the synnes  
that she had done. And so began she to doubt.  
But she knewe not what it was that  
she



the paynes of Hell.

she shulde do. And she wolde rente with in  
my body/ but she myght not. But she durst  
go out/ for she diedde her synnis of al partes/  
and she ne had truste in no thyng but vnto  
the great mercy of god. And so began to we-  
pe and to tremble/ and she knewe not what  
she shulde do/ and anone after/ she sawe come  
vnto her so great nombre and multytude of  
deuylls that all the house stretes and place  
of the L ytie were full the whiche enuyrioned  
her on all partes/ the whiche deuylles sayde.  
Synge we vnto this soule the songe of deeth/  
that we vnto her shalde synge/ for she is the  
doughter of þe deeth pardurable and the vy-  
ande of þe fyre eptyngynble enemy of the lyght  
and frende of darānesse. And afterwarde  
and agayne her they gryned & wheted theyr  
teeth & sayd vnto her. Unhappy soule here is  
the people & thou haste chosen with wōd thou  
shalt entre in to hell in pardurable fyre. Thou  
haste ben a nourse of sleaundie/ a loue of  
dyscorde that we loue. Wherefore art thou not  
proude/ wherefore ne knowest thou not thy re-  
cherye/ where is thy danyte and dayne glad-  
nes/ where ben thy laughyngte ryghte vnto  
pyrd/ where is thy face to whiche thou trustedest

The Exampylayre Bpon/

so moche. Wherfore ne shyttest thou not the  
eye/ wherfore ne tryppest thou with thy fote/  
Wherfore ne thynkest thou the great malice  
that thou were wente to do in Banntyes and  
synes. And as these foure sayde deuylles sayde  
these wordes I looked towarde the heauen and  
sawe a sterre of a lyght dyscended in lyke wyse  
as it had ben a sterre ryght clere and shyn-  
nyng. In the whiche I had esperauce that  
there was some ayde that god sente vnto me.  
And as it approached vnto me I apperceyued  
well that it was the Angell of god the whiche  
he had kepte me in this worlde. And whan  
he approached vnto me he also greted me swetely  
and sayde. God the salue Longdalue.  
And whan I sawe so fayre a yonge man  
the whiche greted me so swetely by my proper  
name by great Joye I answered. Alas my  
Lorde & dolours of hel hath beset me about.  
And the panges of death hath occupied me/  
as it is wyten. Dolores inferni circumdederunt  
me & occupauerunt me laquei mortis.  
And the Angell answered. Thou callest me  
notte lorde I haue beene more with thee/ than  
Iudge thou not & I were dygne of such great  
honoure. The soule answered. Ay I neuer  
fe



the paynes of Hell.

se the before. And the Angell sayde. From  
the houre that thou were borne I haue euer  
more be with the in all places where thou wa:  
re. And thou ne woldest neuer beleue my coun:  
sayll. When the Angell lyfte vp his handes  
amonges the deuyls & shewed vnto hym one  
the which dyd vnto hym worse than the other  
and sayde vnto hym that is he the which coul:  
sayled the which thou beleued & dyd his wyl/  
but be thou sure that thou shalt haue the mer:  
cy of god / and thou shalt suffre a lytell of tor:  
mentes that thou hast deserved. Come thou  
after me & that I shall shewe & so kepe thou  
it & put thou it in thy memozy / for thou shalt  
returne agayne within thy body. When the  
soule had herde this she was moche ferefull &  
she approached vnto the Angell. When the  
deuyls herde this worde they were madde.  
For they sawe that they ne had of payssaun e  
to do yll vnto the soule and blasphemed god  
in sayenge that he was not ryghtfull / for he  
yelded not vnto euery man after his deserte.  
And of the great woodnes wherof they were  
full they bet the other. And they departed  
from thence sorow and heuy as intaged. When  
the Angell sayde vnto the sayd soule. Come  
after

**The Exampylary Spone**  
 after me. Al sye thou geest before / these deuyl  
 les shall take me behynde and shall lede me  
 into hell. The Aungell answered. Haue thou  
 no feare for we haue more great ayde than they  
 ne haue. Si dens pro nobis quis contra nos.  
 Yf god be for vs there is none that may noye  
 vs. It is wyrtten by the prophete David. *Ea-*  
*dent a latere tuo mille et decem milia a de-*  
*teris tuis: ad te autem non appropinquabit.*  
*Dei iuramentum oculis tuis considerabis et retribu-*  
*tionem peccatorum videbis.* That is to saye  
 a thousande shall fall on the lefte syde / and  
 ten thousande on thy ryght syde. Certaynely  
 they shal not approche vnto the. Albeit thou  
 shalt consydre by thyne eyes and thou shalt  
 see the retribucion of thy synnes. And whan  
 he had sayde these wordes they yode forth.

### **Of the Daley**

**W**han they were gone longely togy-  
 thers by so greate darkenesse & they  
 had no lychte / but that the which  
 preceded of the Aungell / they came into a  
 Daley moche horryble / the which was ryght  
 depe and full of brynnyng coles. And about  
 that



### the paynes of Hell.

that was there was a couerynge of yron brennyng of thynkenes syde fadome the whiche was more hott than that whiche brennt vnder neth. From thens yssued so great stench the whiche greued more the soules than all that he had before suffered. Aboue the sayde couerynge dyscended many chetyres soules the whiche there were fryed as a man fryeth bacon in the panne. And afterwarde they were strayned thorow the couerynge as waxe & fell & dyscended in to the wille of the sayd valley. vpon the bynnynge coles where they were tormented of a newe torment / thus sayd the Auzell. This payne suffreth those the whiche haue bylled fathers or mothers / or other people by delibetacyon or dede. And after this torment they shal be led in to more great / but thou ne shalt suffre this sayde torment albeit that thou haste well deserved it.

### Of the best horrible.

After they entred in to a way moch horrible croked & hard. And when they had longe gone in darkenes / the soule sawe a ferre a best moche horrible and fereful

**The Exampylary Spon/**

full of the greatnes incredyble/more great  
than all the mountaynes that he had before  
sene. She had the eren as great fyre brenny  
ng/and had the mouthe so greate that it se  
med vnto hym that there myght well entre  
x. M. men of armes/there yssued out of his  
mouth fyre inextynguyble/a synke incom  
parable. Great multytude of soules entred  
by the mouthe in to the wombe of the sayde  
beest the whiche soules cryed horrybly of tor  
mentes that they were in. And before the sayde  
beest there was great multytude of deuylles  
the whiche sette & tormented the sayde soules  
and after put the within the sayde beest. And  
whan the soule had longe beholden the sayde  
beest she was moche ferefull and sayde to the  
Aungel. Syr wherfore approche we vnto this  
torment. The Aungell answered. We maye  
not go by other waye/for none escapeth this  
torme but those that god hath chose to be in his  
company. This beest that thou seest is called  
Acheron the whiche tourmenteth all the a  
natycious. Of this beest it is wyten. Absor  
bet flumen et non mirabitur/et habet fidu  
ciam quod influat Jordanis in os eius. That  
is to say. He shall swallowe a streame or water  
and



the paynes of Hell.

and it shall be no meruayle/and also haue as  
fyaunce that the water of Jordan cometh  
yet throughe her mouth. And whan they had  
spoken this they came before the sayde beest,  
and the Angel departed and lefte the soule  
among the deuylls. And incontynente the  
deuylls besette her about and there tormen-  
ted her with great tourmentes as woode dog-  
ges. And afterwarde they fedde her with the  
in to the wombe of the sayde beest. Therin she  
suffred many bytynge of dogges/of beres/  
of tyons/of serpentis/ & of other beestes that  
she had neuer sene ne knowen before/ & there  
had of great tormentes of deuylls/ burning  
ge of fyre/ sharpenes of sulphur/ & darkenes/  
woundes to plundge/ to crye/ and great ha-  
boundaunce of dyscase and of tribulacion.  
There was the sayde soule accused of her syn-  
nes that she had comytted. And for the great  
heauynes wherof she was full she strake her  
selfe on the chokes tare them with the nayles  
of her owne handes/ & wende there to be dāp-  
ned perdurably/ & anone she founde her selfe  
out of the sayde beest/ but she wist not howe  
she came out and she was layde ferre of mo-  
che feble. Afterwarde within a whyle of time

Li.

she

**The Exampylar Dyon**

She opened her eyes and saw her Angel by her. When had she great Joye albeit that she was moche tormented & began to geue pray synge Unto our lord of his mercy. And the Angel touched her and comforted her, &c.

**O**f the ouen with the flames.

**A**fterwarde they yode another waye/and when they were gone longely by darkenes/ they sawe an house moche hygher the whiche was rounde as an ouen. In the sayde house there was wel a thousande wyndowes/ from the whiche yssued fyre/stronze/sharpe/& moche hote. When the soule sawe the sayd house she had great fere and sayde Unto the Angel. A syr we approche to the gates of deth. Alas captyfe who shall delyuer me fro this torment. The Angel answered. From the fyre & whiche yssueth out by these wyndowes thou shalt be delyuered/ but in to the house it behoueth to entre. When they were approached they sawe within the sayde house in the midde of the fyre great multitude of deuyls the which helde apes/ knyues/ hachettes/ and othe Instrumentes of yron sharpe for to tormente the soules that were there of the whiche soules there was great multitude. When  
sayde



the paynes of Hell.

sayde the soule Vnto þe Aungell. Syr I pray  
the yf it please the that thou despyer me fro  
this torment/and in all the oher where thou  
shalt sed me I graunte me to be there tor-  
mented. And the Aungell sayde. This tor-  
ment is greater than all those that thou hast  
sene/but yet shalt thou se greater. Nowe ent-  
re here for the deuylles tary for the as dog-  
ges entaged. Than the soule began to quake  
and to tremble of the great fere that she had  
and prayed the Aungell moche that he wold  
de make hym to passe the sayde torment/but  
it dayled him nothyng. And whan þe deuyls  
herde that she was graunted Vnto them for to  
torment they toke her with theyr Instrumen-  
tes and tormented her sharply. The mayster  
of this house had to name Physterne. His  
house was full of fyre breunnyng in the whiche  
the soules stayned theyr teeth and wayled  
for the great doloure that they suffered. And  
there were men and women/not all onely of  
people of the worlde/ but also of relygyous.  
There was this soule tourmented the whiche  
sayde that she had well deserved that that she  
had suffered. But whan it pleased god she fou-  
de her selfe out of the sayde torment and she

G.ii.

wyff

### The Exampylar Dyon

tryft not in what maner. Than she aduysed  
her Aungell by her to whom she sayde. A 172  
where is the worde that the prophete Dauid  
speketh. *Eia vni plena est terra.* That is to  
saye. The earth is full of the mercy of God.  
Than the Aungell answered and sayde. By  
those wordes many soules be deceyued. God  
is ryghtwysse though he that he be full of mer-  
cy / & many synnes he bengeth & punyssheth /  
and also he pardoneth. yf god pardoned all þe  
synnes wherfore shulde the mon be iust. And  
yf a man ne diedde the tormentes, wherfore  
shulde he diedde to do synne & his wyll. And  
what shulde it nede that these synners shulde  
repent them and confesse them of theyr syn-  
nes yf they ne diedde god. God by his great  
mercy spareth the synners in theyr lyfe and  
taryeth them for that they shulde do penaunce  
But yf they ben obstynate in theyr synnes  
and wyll not reuerte / he them punysshed for  
theyr synnes after theyr deth. And God some  
time taketh away þe gooddes tēporalles from  
the Just for to punyssh the tēporal synnes of so-  
me outrages þe they haue done / & also to then-  
re þe they enpryde the not. But he kepeth vni-  
to them þe gooddes pādurall of his glory.

¶



the paynes of Hell.

**O**f the cruell Beest and of the  
ysre ponde.

**A**fter the Angell led the soule into ano-  
ther place wher in they sawe a beest moche  
mercayfous the whiche had two fete and .ii.  
wynges and the necke ryght longe. And his  
nebbe and his nayles were as yron / and from  
his sayde nebbe yssued a flambe of fyre by  
ryght great sharpenes & force. And the sayde  
beest was vpon a ponde full of stronge yse /  
the whiche beest deuoured the soules within  
his wombe in suche maner that they became  
as vnto nothyng by the tormēt that they  
suffred. Afterwarde he put them out of his  
wombe within yse of the sayde ponde. And  
there were they tormentēd of newe torment.  
And all the soules the whiche in to the ponde  
dyscended were in thowes in lykewyse as  
women with chyldē. And not alonely the  
women / but also the men as the women. And  
within theyr belyes they felte the sharpe bys-  
tynges that the serpent is made of the whiche  
they were enгыped. And there were the cary-  
tyues soules tourmented. And whan the tyme  
came & approached that they shulde chyldē  
they cryed so horrybly that they fylled hell of  
G. iii. noyse

The Exemplary Spone/  
noyse and of hon synges. Than they chylded  
serpentes as wil the men as the women. And  
the sayde serpentes yssued not onely by the  
membres wher by the women chylded naturally.  
But also by the armes/the feete/and all the  
other membres yssued oute the horryble beestes  
the whiche had heade of fyre brynnyng mo  
che sharpe/wherwith they tormented ryghte  
cruelly & sayde soules fro whence they yssued.  
And the sayde beestes had horryble tayles &  
needles and aboute theyr tayles made as they  
were crochettis and hookes made as yf they  
were crochettis. And when they yssued from  
the sayde caytyues soules yf they myght not  
drawe theyr tayles after them, for the hookes  
they retained theyr nebbes & smote & soules  
and gnawed then Into the synnewes & bones  
and of the great payne & torment that they  
suffred they kiste so great and horryble cryes  
that they were herde vnto heauen. Wherfore  
the sayde soules were replenysshed of dyuers  
maners of beestes on theyr membres the whiche  
did them eate and gnaw vnto the bones.  
And they had tonges & which fastened with  
in the sayde soules tyl vnto the lightes. This  
payne sustayne the false monks/chanones/  
the



### the paynes of Hell.

the false Monkes / and these other beneficed  
of holy church the which have not wel kept  
theyr bodies fro euyl doyng: / ne theyr mou-  
thes from euyl sayng and spyng. Also  
those the which hath used Lecherre susteyne  
this payne and torment. And for that that  
thou arte culpable it behoueth the to susteine  
this sayde torment. Whan the deuylles herde  
this worde they toke the sayde soule and gai-  
ne it to the sayde beest to torment and to de-  
uoure. And whan she was in torment as the  
other soules and that she was enrypted with  
serpentes as the othir / and whan the tyme ca-  
me that she shulde chylde the Aungell came  
to her and touched her / and she was inconty-  
nent hole / and sayde vnto her / come after me.

### Of the Daley of synners.

Afterwarde they yode in to another way  
moche horryble & dyseasefull full of so great  
darkenes that they had no lyght but of the  
clerents of the Aungell. And it semed that they  
descended from a ryght hyghe mountayne  
in to a great and depre Daley. And then moze  
they yode the lesse had the soule of esperance  
for to returne vnto lyfe. Whan the soule sayd  
vnto the Aungell. Syr whither go we. The  
Aungell

The Exemplary Spone

Angel answered. This way ledeth vnto death And the soule sayd. What is that than that the scripture sayth. *Latit ad mortem / et multi sunt qui intrant per eam.* That is to say that the way the whiche is large ledeth vnto death: and many there be the whiche entre & go by that way. The Angel sayde. Of this speaketh not scripture / but of the cursed way of the worlde wher by men comen in to this way. And whan they were descended in to the sayde Daley moche depe they sawe there of forges. Than the Angel sayd vnto the soule. The mayster of this Daley is called Vulcane the which by his engyn and falsenes hath casten many soules in to payne and tormetes. Than sayde the soule vnto the Angel. Syr shall I suffre this torment. The Angel answered / ye / thou shalt suffre this torment. And whan the deuylles heard that worde they beset the soule about and toke it with theyr Instrumentes of yron & theyr belde / and sayde vnto the holy Angel none harme / and kiste it in to a chynney full of fyre byrnyng. And began to blowe the fyre of theyr furnes in lyke wyse as men blowe whan the yron is in the furnes. And so they tormetted



## the paynes of Hell.

ted the soules the whiche were there tyll that they came as to nothyng. And whan they were so brent and tourmented they take the sayde soules with theyr Instrumentes of yron. xx. an hondred or two hondred and layde them on a hipe vpo an anuelde of yron and the diuylles the whiche were in other forges sayde. Cast vnto vs these captyues soules we shall yet torment them agayne. Than the diuyls kest them vnto them agayne the whiche were in y other forges. And after that they had ben there strongly payned and tourmented they kest them vvolently vnto those of the fyrste forges. And before y they came to the grounde they were taken agayne and so they kest them fro one vnto an other and tormented tyll vnto that / that the skynnes / the flesshe / and the bones came as vnto nothyng. Of this matter is wyten. Proverbia. ix. Parata sunt derisoribus supplicia / et mallei percutiantes stultorum corporibus. After that the captyues soules were so tormeted as it is sayde they desyred y deth but they might not dye. Vnto this purpose it is wyten. Apocalipsis. ix. In diebus istis querent homines mortem et non inueniunt eam / et desiderabunt

Hi.

more

the paynes of Hell.

more et more fugiet ab eis. And whan þe say-  
de soule had suffred longely these tormentes  
the Angell came vnto her and toke her and  
had her out of the fyre where she was / & sayde  
vnto her. Howe felest thou thy selfe nowe.  
Remember the that for as moch as thou hast  
done thy wyl & þe delyte of thy body thou hast  
suffred so great tormetes. But the soule had  
not so moche force þe she myght answeere one  
worde for the great torment that she had suff-  
red. Than the Angell sayde vnto the soule.  
Illud psalmi. Dominus mortificat et diuifi-  
cat deducit ad inferos et reducit. Comforte  
the / for our lord quyckeneth & mortyfpyeth /  
ledeth into helles & bryngeth agayne. And  
albeit that the tormentes that thou hast sene  
ben moche great yet shalt thou se moche mo-  
re greater from the whiche thou shalt be di-  
spuered by the mercy of god. And know thou  
that all those soules that thou hast sene here  
abydeth the Iudgement of God. But those  
the whiche thou shalt se from hensforth  
ben all redy Iudged. Go we nowe forwards  
for thou art not yet comen vnto the paynes  
of hell. And the Angell touched her and hel-  
led as he had ben accustomed for to do. &c.

¶ Of



30  
the paynte of Hell.

**O**f the pytte of Hell.

**A**fter that they entred into a waye / and  
whan they were a lytell gone forwarde in spe  
kyng one vnto the other there came to the  
soule sodayne horrtour and colde intollerable  
and stynte and darkenes more thyecker than  
those before / trybulacyon and anguysshe so  
great that it semed vnto the soule that all the  
foundementes of the earth trembled vnder  
her fete & sayde vnto the Aungell. Syr wher  
fore is it that I ne may holde me on my fite  
as I haue accustomed to do. And whan she  
had sayde this she ne myght remene from the  
place for the great feare that she had / and  
incontynent the Aungell departed in suche  
maner that she myght no more se hym / and  
forthwith she began to dyspayre. For she fou  
de that the whiche is wyten. Ecclesiastes. ix.  
Nec opus / nec ratio / nec sapientia / nec scien  
tia erunt apud inferos que tu ppetras. What  
is to say that in hell there ne is operacion / ne  
reason / ne wysdom / ne cōnyng wherby man  
may ayde hym. The captyue soule was in sy  
berwyse / for she myght not helpe her selfe / the  
whiche herde tetryble cryes and howlynges  
of soules / and thondre so feryble & no man

H. ii.

map

The Exampylar Spone

may thynke it ne tonge declare the feyrr ble  
cye end the noyse that there was. Vnto this  
purpose God speaketh in the Gospell. Illud  
Mathe. xlii. & xliii. Ibi erit fletus & stridor  
dentium. Than the soule looked about her for  
to knowe yf she myght se þ way wherby they  
were comen/and she sawe a great square dytch  
in lyke wyse as a cystern. And from that  
dytche yssued out a pyller of flambe and of  
smoke togythers moche heuylle & stynkyn;  
ge. And the pyller of fyre was so hyghe that  
it stretched vnto the heuene. And in the sta;  
be there was great myltitude of soules and  
of deuylls togythers the whiche mounted  
with the sayde flambe in hyghe in lyke wyse  
as lytell flambes. And of tormentes the whi  
che they suffred they came a e vnto nothyng  
a after þ they fell agayne into the dyche tyl  
vnto þ botom. Vnto þ purpose of this saith  
the Psalmyste. Tu vero reduces me in pute  
um interitus. And whan the soule had behol  
den this she wolde haue drawn her a backe/  
but she ne myght lyfte her fete fro the groun e.  
And whan she had assayed many tymes to re  
moue her and that she myght not she was mo  
che ferefull/and of the great woodnes that  
she



31  
the paynes of Hell.

She had she tare and rent her chekes with her  
owne handes and nayles & cryed. Alas cap-  
tyue wherfore may not I dye. And the deuyl  
see the which mounted with the sayde flambe  
bride the sayd soule in such wyse crye so they  
beset her about with theyr Instrumentes of  
yron wherwith they tormeted the soules and  
sayde in this wyse. Captiue soule worthy of  
payne and torment from whens art thou co-  
men hyther/thou ne hast yet nothyng felte  
ne suffered/thou shalt endure now that that  
thou art worthy by the synnes that thou hast  
comytted. From the whiche torment thou ne  
mayest neuer departe ne within it dye, but e-  
uermore thou shalt lyue and brenne in tormet  
without lyght/comfort ne helpe. And from  
noweforth thou ne mayest haue mercy. For  
thou art comen vnto the gates of death/and  
thou shalt be borne streyght in to the tormen-  
tes of hell. He that hath brought the hyther  
hath deceyued the/nowe let hym deliuer the  
from our handes yf he can/for thou shalt se  
hym no more. And they sayde the one vnto  
the other. Wherfore tary we so longe that we  
ne gyue this soule vnto Lucifer for to de-  
noure it/and so they thretened it of death per-

petuall.

durable.

**The Exemplarye Spone**

datable. And these deuylles about sayde be-  
te blacke as coler with horrible sobes & theyr  
eyen were as the fapces brinyng. And theyr  
teeth as whyte as the snowe/and they had  
tayles lyke as scorpions/and theyr clawes  
of yron and great large wynges. And whan  
they had sayd these wordes the holy Aungell  
appered vnto the sayd soule and sayd to her.  
Enioy ye doughter of syght for thou shalt ha-  
ue mercy and not Judgement. Thou shalt  
se of great tormentes and paynes/but thou  
shalt suffre none & come thā after me & I shal  
shewe vnto th: the tyght cursed enemye of  
humayne lygnage. Those the whiche ben the-  
re haue no syght/& they shall not se the/But  
thou shalt se them well and theyr tormentes.  
¶ Of the Prynces of darknes and of theyr  
cursed felowes the whiche ben in paynes.  
¶ After these thynges spoken and sene the  
soule approached vnto hym & sawe the prynce  
of darknes in the botom of hell/& what and  
howe great tormentes she sawe there the en-  
tendement ne may comprehend it/and man  
ne may expresse it ne declare. That is to say  
ys he had an hundred heades/and that euery  
heade had an hundred tengees/yet they myght  
not



# The Exemplarye Dyon;

not recompte the paynes of hell. Therz was  
 one the ryght worst deuyll & which was more  
 greater than all the bestes that he had sene  
 before. The which was blacke as a Raven. He  
 had the forme of the body of a man from the  
 fete unto the heed except that he had well a  
 thousande handes. And he had a taylor will  
 an. Cubytes long / and. p. of greatnes. And  
 he had nayles of yron great & longe as will  
 on the fete as on the handes longer & greter  
 than the spere of knyghtes. His necke was  
 moche longe and great. His taylor was ryght  
 longe and sharpe all full of pynckles sharpe  
 pointed for to greue and torment the mysera-  
 ble soules. And that most horrible deuyll  
 laye vpon a gred yron of yron / vnder the whi-  
 che there was great habundance of brenny-  
 ge coles. Also there was great multiptude of  
 deuylls the whiche blew and kyndled & fyre.  
 About the enmy there were so many deuylls  
 and of cursed and myserable soules that no  
 man myght beleue that of all the worlde fro  
 the begynnyng myght be yssued & brought  
 forth so many soules. And the deuyll was  
 bounde by every Joynture of all his mēbers  
 with great chaynes of yron and of copie bren-  
 nyng

**the Exemplarye Spon/**

nyng. And of great torment and Beheement  
woodnes wherof he was full he turned hym  
from the one side vnto the other / and strets  
che out his handes in the multytude of the  
sayde soules and toke them and strayned the  
in lyke wyse as men maye do a clustre of gra-  
pes in theyr handes for to make the wyne co-  
me forth. And in such maner he strayned the  
that he eyther brake theyr heedes / or theyr fe-  
te / or handes / or some other membres. After-  
warde he syghed and blewe and dysperpeled  
the sayde soules in to many of the tormentes  
of the fyre of hell. And incontinēt that pye  
or well wherof we haue before spoken keste  
fynke and horryble flambe. And whan that  
cruel beest drewe agayne vnto hym his breth  
all the sayde soules that he had shed with fla-  
bes and sulphre fel and entred in his mouth /  
the whiche he deuoured. And whan some sou-  
les escaped hym by aduenture betwene his  
handes he smote them with his taylor. And þe  
deuyll the whiche in such wyse tormented the  
soules horrybly was tormented aboue all o-  
uer. Than the Aungell sayde vnto þe soule.  
This deuyll that thou seest here is callid Lu-  
cyfer the wyche is the fyrst creature that god  
made



33  
The paynte of Hell.

made the whiche was in the delices of Paradyse before that he descended from heauen / and yf he were not bounde he wolde do many euyles & paturbarpone. And they the whiche thou seest the whiche be with hym there are a partye of the Angells of darkenes. And the other partye ben men and women the whiche ben descended from Adam the whiche ben all redy Judged the whiche abyde many the whiche haue renyed Jesu Chryst / or dooth ope rayones of them the whiche renye hym. Here be the yll Prelates and Prynces of whom it is wyten. sapientie. vi. Potentes poteter tormenta patientur / fortioribus autem fortior instat cruciatio. That is to saye & those that be myghty in dygnyte and in power shall suffer tormentes with great payssaunce. That is where as they haue myschrouse vsed the payssaunce that god hath gyuen vnto them. All the other tormentes that thou hast seene albeit that they be ryght great yet all they nothyng to compte in regarde of this here. And the soule sayde. Certes thou sayest truly for I am more greued and tormented to se alonely the torment and to fele the pynne the whiche is there than all the tormentes that

### The Examplyre Dyon

I haue suffered hyther to wherfore I praye  
the yf it please the & thou take me from hence.  
Also I se many of my felowes & I loued mo  
che & helde theyr company moche dere where  
as I haue nowe great horroure for to se them.  
And certaynly I vnderstande & knowe & yf  
the great grace & mercy of god w re not my  
succoure & I haue deserued for my synnes to  
be punysed and tormented eternally as they  
ben. And the Angell sayde vnto hym. O  
my blyssed come and conuerte the in thy rest  
for god hath done well vnto the / thou shalt  
not suffre these tourmentes here. And thou  
shalt se them no more yf thou forget not the  
thynges that thou hast sene / and yf thou des  
serue them not agayne. The soule of the sayi  
de Longdalous sawe many other tourment  
tes / and of the Joyes of the sauid the whiche  
hath be lefte by cause of shortnes for they ben  
moche longe to recounte and wyte. ¶ By  
the scryptures and Examples before sayde  
it doth appere that the synners in obedyence  
vnto god shulde correete them and amende  
theyr lyues that they lyue in this worlde yf that  
they wyll escape and eschewe the unkynd  
ble tourmentes of hell and gette the Realme  
and



the name of Iesu Chryſt.  
and the glory eternall. Vnto the whiche glori-  
e we maye go / cum illo qui eſt benedictus  
in infinita ſecula ſeculorum. Amen.

**T**hus endeth the Exampelayre vpon  
the paynes of hell.

**I**ſus.

**H**ereafter foloweth an Ex-  
ample that the name of Ieſus doth  
many goodneſſes. And howe it de-  
liuered a man fro many  
perylls and tour-  
mentes.



**I**t is wyten in many Booke  
that as ſeynt Wattryke  
preached in Irlande he prayed  
God deuoutly that he wolde  
ſhewe hym ſome token by the  
whiche the wycked euyl men  
myght haue feare and alſo repent them. And  
ſodaynly a ryght great hole or pytte appered  
and it was reuelled vnto hym that the place  
of purgatory was there. In the whiche place  
if any wolde deſcende he ſhulde haue none

J. li.

other

### The Exampylar Dyon

other payne. Many the which herde this thyng  
getherin entred the whiche came neuer agay  
ne. And a man named Nicolas the whiche  
had comytted many synnes there descended  
to the ende that he myght repent hym of his  
synnes. And he founde fyrste an oratory and  
whyte Monks the whiche sayde vnto hym.  
Be thou stedfast and constant. For it beho  
ueth the to sustayne many temptacions. And  
he them demaunded what remedy he myght  
haue agaynst the sayde temptacions. They  
answered whan thou felest thy selfe tourmē  
ted with paynes crye hastily. O Jesu Chris  
te adiuua me. That is to saye. O Jesu  
Christ helpe me. And whan that he was de  
parted from them the deuylles ranne soday  
nely vpon hym in lyke wyse as wyld beestes  
famysshed. And as they dyd in this wyse v  
to hym he recorded hym of his counsaile and  
sayde. O Jesu Christe adiuua me. And in  
contynente he newyste where the beestes be  
came. He yode furthermore & founde a tyght  
great fyre in to the whiche the deuylles kept  
hym. And in contynente that he had sayde.  
Jesu Christe adiuua me / for with the fyre  
was put out and quenched. He walked yet  
further



the name of Iesu Chyfte.

further and sawe a welltyght depe from the  
 whiche yssued smoke and great clamoure of  
 soules the which were tourmented. And whā  
 the deuyls had casten hym within it he cryed.  
 Iesu Chyfte adiuua me. That is to say. Ie-  
 su Chyfte helpe me/and forthwith he was  
 delyuered. At the last he sawe a brydge that  
 was tyght narrowe and strayte. And there he  
 had great terrors/the whiche brydge hym be-  
 hoath to passe, but he myght not. And he  
 sette one of his fete vpon the brydge and say-  
 de. Iesu Chyfte adiuua me. And so he saide  
 at every steppetill he had passed the brydge  
 on the other syde. And whā that he was past  
 he came vnto a fayre medowe wherin grewe  
 many fayre and delectable floures/of the whi-  
 che floures and medowe proceded good odou-  
 res and smells. And afterwarde he came a-  
 gayne vnto lyfe and. xxx. dayes passed he  
 came vnto Paradyse by the Inuocacion of  
 our blessed saupoure and redemptour Iesu  
 Chyfte. ¶ Vnto the Exemple of the aboue-  
 sayde man the whiche was delyuered from al  
 tourmentes and paynes incontynence that  
 he had called the Respe of Iesus. In lyke wy-  
 se thou man and woman call deuoutly the  
 name

**The Exemplary Spone /**  
name of the blessed Lambc Jesus in all ad-  
uersityte / fortunes / tourmētes / losses / temp-  
tacions / sicknesses / necessities / anguysshes /  
perylls / infyrmyties / and thynges doubta-  
bles / & well shall come vnto the. This name  
Jesus is interprete sauyour. Jesus interpre-  
tatur saluator. For by the meryte of his pas-  
syon he saued all the worlde. He brake hell /  
saued and deliuered all the good persons the  
whiche were in the symbe of þe holy fathers &  
opened Pordres vnto all good chrystyane.  
Also Jesus is the kynge of kynges / the Jud-  
ge of Judges / and of all great and lytell. It  
is he that gynneth Joye & reatpude eternall  
vnto the good / & that punyssheth and damp-  
neth the euyl / Jesus is holy and debonaire  
vnto the good / & also he is terryble and cruel  
vnto the euyl. And therfore sayeth the psalm  
myst. Sanctus & terribilis nomen eius in ita-  
lia sapientie timor domini. Also the name  
of Jesus is in excellence aboue all other. Vñ  
Paul. ad Phyl. Vocatur est nomen eius super  
omne nomen. Also the name of Jesus is loa-  
ued & dried aboue all names / & in namynge  
hym all creatures resonable shalde bowe the  
knee / be it in Paradyse in this worlde / or in  
hell.



the name of Iesu Chryst.

Hell. Vñ. Paul. ad Phi. In nomine Iesu omne  
genua flectatur celestium / terrestrium / et infer-  
norum. The men and women of this worlde  
cal hym in theyr besynnes and nccessytes/  
and the deuylle of hell dird hym. For to be  
shorte the name of I: sus ought to be loued/  
honoured / called dird / and redoupted / for it is  
replenysshed with bountye / beautes / and ho-  
lynes infynyte and inenarrable. That is the  
whiche passeth all entendementes. &c.

**C** finis

**C** Imprinted by me Robert  
wyer: dwellynge at the Sygne  
of seynt Iohn Euangelyste  
in seynt Martyns  
Paryshe, besyde  
Charynge  
Asele.

**E**am privilegio ad imprimen-  
dum solum.





ROBERT & WYER



